



JULY & AUG., 1892.

# HERALD OF MISSION DEWS

## CONTENTS. P.

Our Views of Mission Work	187
Items of Missionary Intelligence	142
Monographs	151
Letters from Christian Workers	159
Editorial Notes	2



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## OUR VIEWS OF MISSION WORK.

### PEN PICTURES OF THE INDIAN MISSION.\*

*Miss Etta H. Thompson.*

In assigning this topic you have not asked me to draw "shapes of things that I never saw." You will not, then, expect me to write only of "things that are fairest, things most sweet."

Were I to draw only beautiful things I must have some other study than Indian life. Then I should turn to the skies of deepest blue, or to the glorious sunsets, which for gorgeous coloring and delicate blending can never be rivaled by artist brush.

Turn your minds to a birth divested of all purity, a childhood of nakedness or filthy rags in a camp where morality and modesty are as unknown as among the beasts of the field, a manhood of uselessness, a womanhood of serfdom, and an old age cheerless, comfortless, hopeless. Among the Indians, old age presents the saddest, most despairing faces I have ever seen. The life of hardship and disappointment is almost over. The world is fast slipping away, and nothing better coming. They are growing weak and feeble, and no Staff on which to lean. Their eyes are growing dim, and for them there is no spiritual eyesight. Their neglected bodies are racked with pain, and no physician to

soothe. They tremble with the palsy of age, and no Saviour's bosom on which to lean. Like a bird born in a cage, the souls look from their windows through rusted, disfigured bars, with a longing for something which cannot be found in life, and which has not been found in Christ because no one has told them the story.

In the history of our Mission among these people what has been accomplished in these few years of toil and hardship for the missionaries and expense for the Church? A substantial building has been erected, together with the new frame house, a two-story stone milk house and a comfortable stable. The farm is under cultivation and is paying well. The confidence of the Indian has been so entirely gained that if the White Chief, as Mr. Carithers is called, says anything, it is accepted with full assurance that it is for the Indian's advantage. Their guarded secrets are confided to him, his advice is sought in their efforts at improvement, his sympathy and treatment are sought in sickness. They come from almost the door of the government physician, asking to be treated—even the "medicine men" come; they come to be taught the white man's way of living, and they come asking to be taught the way of eternal life.

The school which more than a year ago opened with little Nellie Cox now numbers thirty. The influence for good on these children has been great, and the change

\* Read at the Pittsburgh Presbyterial Missionary Convention, which met in New Galilee, Pa., April 28, 1892, and requested for publication.

very marked. Their capacity for learning is something extraordinary, surpassed only by their eagerness for knowledge and determination to obtain it. When received into school they are usually filthy beyond description, with only the worst in their natures developed, and that from generation to generation. Children of such parents that the husband will sell the wife and even the wife will sell herself to do evil. They have eaten, slept and lived much like beasts. These bodies must be cleansed and clothed, and then commences the arduous task of cleansing and developing the mind. Strangers to our language, can you comprehend what a task this must be?

Having taken their first lesson in cleanliness, the second is usually in table etiquette. A table with its customary adjuncts and manners has heretofore been to them unknown quantities. The boys occupy one table, over which Miss McBurney presides. At a similar one is Miss Carithers and her family of girls. The new comers are seated nearest the teachers. At the ringing of the bell all the children are expected to be in their places, marching in couples to the tables, and at another bell tap every head is bowed while a blessing is being asked. Some of the boys have already expressed a willingness to ask a blessing, so they may be able to do it when they go home to their fathers' tepees next summer.

The first meal, and, indeed, many meals, are eaten almost in silence, and with much difficulty, as a knife, fork or spoon have not previously been used, and our articles of food and manner of cooking are new, and they see only strange faces and hear only strange words. The plates are helped by

the teachers and passed down the table from hand to hand. At first they could not pass the plates, and for each one the meat had to be cut fine and bread spread. Every attention is received with "Thank you," and every request made with "Please." When satisfied, each knife, fork and spoon are arranged on the plates, and at the bell tap thanks expressed. The boys, followed by their teacher, ascend one stairway, and the girls the other, except those who have duties below.

This leads me to mention what these duties are. The girls are being taught housekeeping in all its departments, and much more thoroughly taught than in many homes. The boys get many lessons in making themselves useful about the house, and Mr. Wilson is giving instruction in the care of the cattle and in the lighter farm work. All the children are being taught to milk and garden.

Let me sketch an ordinary day's work.

The alarm at 5 a. m. rouses Miss Wisely, by whom the kitchen fire is kindled, and breakfast for thirty children, two teachers and herself prepared, and the rising bell is rung at 5.30. Before its vibrations have ceased the third floor is resonant with the patter of more than sixty feet, and to accomplish the duties of the next half hour requires the most able generalship. These children are in a new world. At first the clothing is put on by the teachers, instructing in the art at the same time. Faces are washed, and hair—which is cut short—combed. Then follow the prayers. Each child kneels by the teacher and repeats the Lord's Prayer, adding any petitions which they choose. These are, by the advanced ones, often quite numerous and none the less striking. At one time Miss

Carithers had nine new girls. For each of these she pronounced the prayer word by word, while with difficulty they were repeated by them.

At 6 the bell calls to breakfast, and the line of march to the dining-room is taken up. A half hour will scarcely cover the time consumed at the table. The meal being finished, all ascend to the school-room used as chapel, and the next half hour is spent in worship. In this exercise the children all join heartily in the singing, and ten of them are able to help read the chapter verse about.

From 7 to 8 o'clock is spent in washing dishes, sweeping floors, cleaning lamps, making beds, carrying wood, water and slops, and outside in the care of the cows.

At 8 the sewing bell rings, and Miss Carithers, with all the girls, collect in the girls' bedroom. Then follows a most interesting scene. Each girl, for want of a chair, seated on the floor, beside her a box containing needles, thread, pins, small scissors, and the material which has been cut and arranged in the boxes by Miss Carithers. For a half hour she is the busiest woman you ever saw, and they the most intent learners.

From 8.30 to 9 is play time, and is enjoyed with zest after the morning's duties.

At 9 the school bell rings, and the children, including Mary, with both teachers, spend the first half hour in one school-room. The exercises of this half hour are conducted morning about by the teachers, and consist of concert repetition of the Lord's Prayer, followed with a short prayer by the leader. A Psalm is sung, the roll called, and responded to with a verse of Scripture, and a chapter is read verse about.

At 9.30 Miss McBurney with the advanced pupils go to the other school-room. She has four grades of pupils, and teaches reading, arithmetic, geography, spelling, language, history and writing. Her pupils are reading in the "Peep of Day" series. Miss Carithers has the beginners, and each child is taught separately. Beginning with objects in their own language, she patiently leads them on till they can read well all of "McGuffey's Chart" and Appleton's First Reader, at the same time teaching number work, writing and language. She also teaches music, and they are able to read very plain pieces by note.

The day is divided into four periods, in each of which the first half hour is spent in religious training, in the form of Psalms, questions, Scripture verses and Bible stories. Of these latter they are very fond. While in my care the boys would always coax me for at least one more story after all were snugly tucked in bed.

While I was in the Mission those in the advanced room memorized the 100th, 121st, 133d and 46th Psalms, the Ten Commandments, and were beginning the Catechism regularly, all the Golden Texts from the time school opened, and many other verses learned from cards or their Bibles.

The two recesses are given for play, and from 11.30 to 1.30 is occupied with dinner, dish-washing and other necessary chores, leaving only a short time for play. School closes at 4, and supper at 4.30, followed by worship in the chapel. It is now 5.30, and the evening is taken up with bringing and milking cows, washing dishes, and carrying wood, water, etc.

At 7 the children assemble in the bedrooms, say their prayers, and for them an-

other day has ended, and another leaf in their history is sealed down.

This is an outline of an ordinary day's work, but please remember wash-day, when 600 feet of wire is necessary on which to stretch the clothes, and the ironing, which must be smuggled into recesses and noon hours, and the patching and darning for 13 boys and 17 girls, which must be done every Saturday afternoon, the forepart of that day having been spent in airing beds, the clothing on the lines, the ticks in the sun, sweeping and mopping bedrooms and school-rooms, and in the tiresome and almost endless warfare with parasites. Saturday evening every child is bathed and robed in the garments which have that day been put in readiness for being occupied.

I have not spoken of the baking, which is done by Mrs. Wilson and Mrs. Carithers, assisted by the three largest girls; 129 loaves have been turned out at one baking, and 130 pounds of flour are used in this way every week. Nor of the fact that Miss Wisely's work—the cooking—is so extensive that a beef will only last two weeks, and other food to prepare in proportion. I have not mentioned the care of the milk and butter, by Mrs. Carithers, nor the chicken raising, done by Mrs. Wilson, each of these women having their own family and home cares in addition. And I have only mentioned the garden making, in which the teachers bear a share. Nor have I even hinted at the time spent in visits from the parents, and well-spent time it is. An Indian is never in a hurry. In addition to the many and lengthy consultations with Mr. Carithers about their personal affairs, they come wishing to see how their children are fed, clothed, taught and cared for in general

—what is the treatment accorded to them and what progress they make. These visits, though a great tax on time and patience, are heroically borne by the workers, and prove a blessing to the Mission. It is necessary they should understand the workings of the school; and what higher commendation can be paid the workers there than the fact that this is all that is necessary to make them favorably disposed to the school, and also to the Gospel message which is borne to them?

Sabbath in the Mission is not a day of rest. The children reverently call it God's day. Until about the opening of the New Year the old Indians could only be reached by going, usually on horseback, from six to fifteen miles to their camps; but they rewarded the labor by close attention. One day in Takawana's camp Mr. Carithers' text was, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He spoke touchingly of a father's love for his son and of the supreme love of the Heavenly Father. To that stolid Indian's eyes came a suspicion of moisture, and to the workers the belief that the word had not been spoken in vain. After events prove this belief not unfounded, as he is showing much concern for his soul.

Since holidays the interest has so increased that, instead of being sought in the camps, they come to the Mission and ask for Comanche service. Counting children and workers, the audience numbers from fifty to seventy-five, and still increasing.

Oh for an artist's hand, that I might draw for you that little school-room where all services are held. The center is a solid square of school seats, into which all the

children and the two teachers are crowded. Around that group of eager, childish faces, is a more than rainbow-colored bordering. Around three sides, on rude benches, is the audience proper, and a motley crowd it is. The baby, the middle-aged, and the gray-headed all are there. In costumes of blue, yellow, red and green of most wonderful combination, both in color and structure. The white portion of the audience is seated on the stairs. Could that room be bodily let down into any of our churches, it would thrill the pulse and open the purse strings as never they had been before.

The Sabbath exercises consist of Communion service held in the forenoon. This is a sermon or talk by Mr. Carithers, couched in the simplest language, and usually interpreted by Miss McBurney, who has become expert enough in the language to do this, accompanied with the customary prayer and praise service. These are not interpreted.

After dinner the bell calls to the children's Sabbath-school, formerly taught by Mrs. Carithers, now by Miss Wisely. This is the only hour in the whole week in which the teachers are free from the care of those children.

At 7 P. M., the chores being finished, the bell calls to the workers' Sabbath-school, superintended by Mr. Wilson and taught by Mrs. Carithers. The workmen, and also the children, share in this exercise. The children feel it an honor to be asked questions, and are all attention.

Are you satisfied with these results? Do you feel your money has been intrusted to good hands? If not, go and spend a month in the atmosphere of that Mission, and you will come back more than

satisfied. You cannot see such forgetfulness of self, such entire devotion, such ability to plan and accomplish, such living faith, such striking answers to prayer, and such manifest presence of the Spirit, without feeling God is indeed ruling and drawing these neglected people to Himself.

But the work is only begun. Added opportunity brings added responsibility. Already the need of a larger house for preaching is pressing itself on the workers. The house is now full, and more hungry souls wanting to come in. Shall these who, "out of the shadows of night, are turning to the light," be turned away?

With the eye of faith looking forward and upward I see another picture. I see these children born in squalor and ignorance in happy homes of their own, living honest, industrious, intelligent, Christian lives. I see them gather in the Mission Chapel, built by the children of our Church, around the Lord's table accepting the symbols with full assurance that the Blood was shed for the remission of their sins. And looking upward I see in that beautiful city a great company of the ransomed, who with palms of victory are singing the songs of the redeemed. Among that throng are many of these dusky faces, these precious souls redeemed because God put it into the heart of our Church to gather them in and tell them the story of Jesus and His love.

Will the Church and its children accept this trust and wear these jewels?

"Fast the moments slip away,  
Soon our mortal powers decay,  
Low and lower sinks the sun,  
What we do must soon be done;  
Then what rapture, if we hear  
Thousand voices ringing clear—  
Bread upon the waters cast  
Shall be gathered at the last."

## ITEMS OF MISSIONARY INTELLIGENCE.

LATAKIA.—Since writing the Annual Report of the Latakia Mission, Rev. Henry Easson has visited many of the out-stations, preaching and inquiring into the religious condition of the people. In Suadia he administered the Lord's Supper, receiving into the fellowship of the Church a boy from Inkzik, who is in the Boarding-school, and a widow from Keesab. He also baptized four children and registered two others, thus adding eight persons to the Protestant community. Communion was held at Inkzik on the 15th of May, when three men, heads of families, were examined and admitted to full privileges in the Church, and the names of their four children put on the register of baptized members.

— Since writing the above item, a letter has been received from Rev. H. Easson, dated June 9, in which he says respecting the communion at Gunaimia:

“We had a very pleasant and encouraging season. Thirteen persons presented themselves for examination, desiring to be admitted into the communion of the church. Four of them being young persons, whose parents are members, it was thought best that they should join the drill class until next communion. The other nine were accepted, and admitted to the full privileges of the church. Teacher Ibrahim Razzook reported five others who were desirous of joining, but they were absent cultivating silk, and were not able to present themselves. In all, forty-five sat down at the Lord's Table. There is a grand work going on in this village. May the Lord bless and gather in all that are His. We also baptized two children.”

ANTIOCH, SYRIA — In his Annual Report presented to the Synod of the Reformed Presbyterian Church of Scotland, the Secretary, Rev. R. Dunlop, writes:

The work in Syria, in which we are specially interested, has been, under the Divine favor, very successful, considering the comparatively short time that the work has been in progress, and the small staff of workers that have been in the field. We have only as yet one ordained missionary, with the missionary's wife, and a few native helpers, to aid in the work. A congregation of about forty members has been collected, while a large number of adherents have been under the preaching of the Gospel, and other methods of instruction, and quite a multitude of young people have attended the Mission schools, where they have been regularly instructed in Divine things. Mission premises have been erected, and medical Mission work has been diligently prosecuted, in addition to the ministerial and pastoral work of the missionary. Not only has the good seed been sown, but there is evidence that the labor has not been in vain.

During the past Mission year the work has gone on as formerly, except that the schools have not always been as full as usual. The reason of this was the prevalence of one epidemic after another during the year. When the cholera passed away a small-pox epidemic visited the district, and recently there was experienced a severe visitation of the influenza epidemic. The prevalence of these maladies had an effect upon the school attendance while they continued. Dr. Martin, besides attending to all his other labors, preached



twice each Sabbath, besides conducting a catechetical exercise at the opening of the afternoon meeting. He also gave a short discourse each Thursday, and taught his Bible class in the Day-school twice a week until recently. He visited the Idlib station twice during the year, remaining each time two Sabbaths, and dispensing the ordinance of the Lord's Supper both times. During each day of his stay there he preached once a day at least. One of the members at Idlib was illegally arrested last summer and imprisoned for a period of twenty days before his release was secured. Dr. Martin had to make a prolonged effort in defense of religious liberty violated in this case, and in the end his efforts were crowned with success. In one of his published letters, Dr. Martin stated that the evil treatment of this member had done the work at Idlib no injury. Instead, the teacher reported large attendances at the meetings in the school-house there subsequent to the outrage. The Sabbath-school in Antioch has been well attended. The classes are large, as the teachers are few in number. Mrs. Martin states that the most interesting class is one of grown-up young men, who are earnestly inquiring after the One Way of Salvation. She mentions that they are subjected to a good deal of annoyance and petty persecution on account of their attendance upon the Mission services. They need special grace to enable them to endure all that they may be called to bear for Christ's sake; and they should have special remembrance in the prayers of the Church at home.

The colportage work has been carried on as usual during the year. The colporteur reports the sale of a large number of Reference Bibles in Antioch during the past

winter, which furnishes evidence that the people are giving themselves to the study of the Word of God more generally than was formerly the case. Besides his regular work in Antioch, the colporteur has visited Aleppo, Idlib, Jisser, Alexandretta, and other towns and villages, for the sale of the Scriptures and for religious conversation with parties whom he may meet, as opportunity offers. At last report he was away on another tour in furtherance of the important work in which he is engaged.

The Bible-reading to the women has also been carried on during the year by Mrs. Martin and her Bible-woman. They have read the Scriptures to fifty women, on an average, for each week of the working year. In this way Divine truth is brought under the notice of the ignorant and the careless, and, with the Divine blessing, the seed sown may produce a blessed harvest in time to come, though it may appear to lie dormant for a season.

CYPRUS.—The work in the island is carried on during the absence of Mr. and Mrs. Stevenson by Licentiate Daoud Sâdâ, who preaches every day. Our missionary continues to improve in health, and it is confidently hoped that he will return from the mountains vigorous physically and more devoted than ever to his life-work.

INDIA.—We are indebted to Miss R. T. Wilson, of Gujranwala, for the Report of the American United Presbyterian Mission in India for 1891. It gives the following summary of workers:

(1.) Foreign—	
Missionaries, ordained.....	14
"        female, married....	12
"        "        unmarried..	16
"        "        medical....	2
Total.....	44

(2.) Native—	
Ministers, ordained . . . . .	10
Licentiate . . . . .	4
Theological students . . . . .	3
Other workers . . . . .	219
Total . . . . .	236

The number of communicants reported is 6,894, a net increase of 217. There were 490 adults baptized during the year, and 378 infants. "Although our net increase," writes the Mission, "is considerably larger than in 1890, this does not seem to be a year so marked for its ingathering as for special instruction and growth in grace."

INDIA.—*The Missionary Herald* of the Presbyterian Church in Ireland contains the following statement of its missionary operations in India during the last five years: "The printed Report of our Indian Mission shows that 41 adults and 88 children had been baptized during the year, and that the total number of baptized members has increased from 1,717 to 1,792. The increase in five years is 319, the number of baptisms during that time having been 688, of whom 210 were adults. Communicants number 389, being one less than at the end of 1890, but 90 more than at the end of 1886. The native Christian agency, which at the end of 1886 consisted of 19 evangelists, 6 colporteurs, and 40 Christian teachers, or 65 in all, has increased at the end of 1891 to 2 native pastors, 27 evangelists, 5 colporteurs, 13 Bible women, and 61 Christian teachers, or 108 in all. 20 Sabbath-schools, with 79 teachers, and an attendance of 1,422 scholars, 552 being Christians and 870 non-Christians, are reported. 2,722 children attend vernacular schools, and 871 attend English schools, or

3,593 in all, of whom 2,258 are boys and 1,335 girls. 175 of the boys and 163 of the girls are Christians; and in addition to these there are Christian boys and girls attending Government schools, for whose religious instruction provision is made."

EASTERN HIMALAYAS. — The following graphic sketch of missionary work is from the pen of Rev. A. Turnbull, B. D., missionary of the Church of Scotland:

Protestant Mission work in this magnificent mountain district of Northeast India is represented exclusively by the four local Missions of the Church of Scotland—the earliest of which was begun in 1870, and has, therefore, just attained its majority.

The field is mostly extremely mountainous, but partly also plain. The mountainous part is that portion of the Himalayas which lies between Nepal on the west and Bhutan on the east, and culminates in the crowning peak of Kanchanjanga, about 29,000 feet high. Its scenery is therefore the most magnificent in the world, and its climate, excepting in the valleys, the finest in India.

Of the different peoples, languages and religions in the field, the name is legion, because they are many. There are about a dozen distinct peoples, speaking almost as many different languages, and twice as many various dialects, and professing, among them, half-a dozen distinct religions, including the three most formidable in the world—viz., Hinduism, Buddhism, and Mohammedanism—besides the one most universal in the world, viz., Demonism. Seventy-five per cent. of the population are Hindus, and, of course, observe caste; sixty per cent. are Nepali immigrants from Nepal—vulgarly termed Goorkhas—and undoubtedly the coming race in this part of the

Indian Empire. Half of our converts are Nepalis. The considerable European population on the 400 tea gardens and in the town of Darjeeling is an important element in the constitution of the field.

The four Missions working in that field among the peoples are—

1. The Darjeeling Mission, mainly supported by the Sabbath-school children of the Church, and by local European liberality.

2. The Kalimpong Mission, now the peculiar charge of the 20,000 members of the Young Men's Guild of the Church.

3. The Sikkim Mission, now the special care of the four Scottish Universities' Missionary Associations of the Church.

4. The Female Mission, established by the Ladies' Association of the Church, in the town of Darjeeling—which is the Bengal hill sanatorium, with a population of 10,000.

The Mission force includes: Four ordained missionaries, three lady missionaries, twenty-five native evangelists, fifty school teachers, three native doctors, one colporteur; there are also one training school, one printing press, and seven book depots.

The results are indicated by the 1,350 baptized converts in a score of small organized churches, and the 1,500 pupils in the one small Anglo-Hindu and forty-six small vernacular schools. I remark in passing that Hindi is the *lingua franca* of the Mission.

As to the character of converts, it is enough to say that, no longer heathens, they are now Christians like ourselves, acknowledging the same law and fighting the same battle, under more unfavorable circumstances but not with less success.

They excel us in Christian liberality, and all the paid agents of the Missions are assisted in all their labors by unpaid volunteers.

Apart from the natural anti-Christianity of the human heart—and the natives here are awfully human—our chief difficulties are: Caste among the Hindus; that every third man or so is a priest among the Buddhists and Demonists; ignorant pride and bigotry among the Mohammedans; the presence of so much European civilization in the government, in the town, and on the tea gardens. This European civilization, by its absolute superiority, is an inevitable temptation and snare to the people in general and the converts in particular, promoting, as it does, natural discontentment and consequent ungodliness.

A possible danger in the near future lies in the fact that Darjeeling is now the headquarters of the Jesuits in India, and if to our friends the Mohammedans ruining our women—which is the main Moslem missionary method—there shall be added those terrible invaders stealing whole families of our converts, we are to have a lively time of it! But “God give us not a spirit of fearfulness.”

An actual present danger is the growing prevalence of intemperance among all classes and creeds of the native population, due, as we believe, to the unfortunate excise policy of the British Government in India. As a counteractive we have, in connection with the Mission, total abstinence societies, which have been so successful that the native Christian is by far the soberest section of the community.

NEW HEBRIDES.—*The Christian* writes, respecting missionary operations in the New Hebrides, as follows: The chief who

killed Mr. Williams in Erromanga, died a heathen, but his two sons are now church members, and one of them laid the foundation stone of a church lately. The next missionaries were the Gordons, three in number, all of whom were killed by the ignorant natives. Following them came Rev. H. A. Robertson, of Nova Scotia, who is now carrying on the work. At present there are thirty-three schools at Erromanga, and the large majority of the people of that island are professedly Christian, and are supporting their teachers either in whole or in part. On the island of Tanna three languages are spoken, although it is small, and as a consequence the Gospel has not been spread to any extent on it. On Nguna there is a population of about 800 persons, and there are ten schools, with an attendance of 400. Last year 576 persons were baptized, of whom 433 were adults. Seven years ago there were only forty church members in this district, and now there are over 800. At that time there were only three schools; now there are twenty-six, with an aggregate attendance of 1,500. Of the six islands in the Nguna district four are wholly Christian, and they are now beginning to turn out teachers of their own kind.

AFRICA.—There are in Africa over 1,000 missionaries from Europe and America, representing 45 Missionary Societies. They have gathered from among the Mohammedans, Copts, Jews, and heathen about 160,000 communicants, and the increase in 1890 was about 10,000.

The largest Missions are those in Madagascar of the London Mission Society, with 40,000 communicants, and of the Norwegian Missionary Society, with 17,000 communicants.

The Wesleyan Methodists have in South and West Africa 17,000 communicants; the Hermannsburg and Berlin Missionary Societies in South Africa 22,000 communicants.

The following are the American churches represented in Africa, with the number of communicants:

American Board.....	1,178
Methodist Episcopal Church.....	3,305
American Baptist Missionary Union..	386
Southern Baptist Convention.....	58
African Methodist Episcopal Church..	207
Protestant Episcopal Church.....	1,272
Presbyterian Church, North.....	1,453
United Brethren.....	6,712
Seventh Day Adventists .....	120
Wesleyan Methodists.....	300
United Presbyterian.....	2,971
Evangelical Lutheran Church.....	200

The Presbyterian Church, South, has 4 missionaries in Congo Free State. The American Board has 28 missionaries in Zululand, 10 in East Central Africa, and 18 in West Central Africa. The American Baptist Missionary Union has 39 missionaries on the Congo River. The Southern Baptist Convention has in West Africa 10 missionaries. The African Methodist Episcopal Church has in Sierra Leone and Liberia 8 missionaries. The Mission of the Protestant Episcopal Church is in Liberia, the workers being chiefly natives or Liberians. The Presbyterian Church, North, has 28 missionaries in West Africa. The Methodist Episcopal Church has a large Mission in Liberia, with native workers, and in Angola and on the Congo are missionaries under the direction of Bishop Taylor. The United Brethren have in West Africa 64 missionaries. The Missions of the Seventh Day Adventists are in South

Africa. The Lutherans have in West Africa 3 missionaries. The United Presbyterians have in Egypt 39 missionaries.—*Gospel in all Lands.*

AT HOME.

INDIAN SCHOOLS AND CHILDREN IN CANADA.

Number of children of school age.	15,835
Number of children enrolled as pupils of 215 Day schools.....	5,759
Daily average attendance . . . . .	2,980
Number enrolled at 10 Industrial schools.....	569
Number enrolled at 6 Boarding schools.....	107
Daily attendance at Boarding schools.....	81

So there are yet nearly 10,000 Indian children of school age who have not attended a school, and these only of those known to the government.

A salary of \$300 per annum is paid to the teachers of each school wholly supported by the government, and \$12 per annum for each pupil over the number of 25, and up to the number of 42, the whole not to exceed \$504 per annum. The teachers of each of these schools who receive aid from Missionary Societies receive from the department, in addition to such aid, the sum of \$12 per capita per annum on an average daily attendance not to exceed 25 pupils, \$300.

ANNUAL REPORT OF THE L. M. SOCIETY OF SOUTHFIELD, MICH., R. P. CONGREGATION.—As a Society we express our thankfulness to God for His kind and loving care during the past year. We have held twelve regular meetings, and have been prospered in our work. Our meetings have been well attended, interesting and profitable.

God in His all-wise providence has taken another member from our Mission circle—

our beloved sister and friend, Mrs. Janet McCarroll, of Pontiac. She was a true type of a Christian woman, and we believe that our loss is her eternal gain.

We begin the work of a new year with chastened spirits, ever looking to our Father in heaven for direction.

MRS. EMMA BASSETT, Sec.

TREASURER'S REPORT.

We have collected during the year from membership fees, donations and mite boxes, the sum of \$122.70.

Sent to Foreign Missions.....	\$60 00
To Mrs. McCarroll, for special uses.	20 00
To Southern Mission.....	20 00
To Cyprus Mission.....	15 00

Total.....	\$115 00
Expended for home work.....	7 72

\$122 72

MRS. ADA MCKINNEY, Treas.

Committee appointed to prepare a tribute of respect to the memory of Mrs. Janet McCarroll, of Pontiac, report:

God has taken from us a friend whom we loved and esteemed. We cannot realize that her earthly life is ended and that we are no more to have sweet counsel together. She was one of the "living epistles," whose life of faith and patient endurance gave evidence that her life was "hid with Christ in God." She was devotedly attached to Covenanter principles — was a generous giver and a loyal friend. She leaves as a legacy to us, an example of Christian womanhood, and we rejoice in the belief that she has won the victory, and entered into rest.

"May the shadow of the Cross  
Fall upon and sanctify  
All our pain—all our loss—"

MRS. F. YOUNG, }  
MRS. H. MCCracken, } Committee.

ANNUAL REPORT OF THE LADIES' MISSIONARY SOCIETY OF EIGHTH STREET, PITTSBURGH.

—Another year with its opportunities and responsibilities has rolled by, and we are again called upon to pause and look back—to inquire in regard to our success or failure. A review of the past is always profitable, and ere we enter upon another year it is fitting that we take a retrospective survey of our work, that we may be wiser for the future to surmount difficulties, and from past experience take encouragement, knowing that in due season we shall reap if we faint not.

Our meetings are held monthly, with pleasurable interest to those present, and, we hope, with profit to others. Our wish is that all may become more deeply interested, and that from these meetings an enthusiasm may be carried that will extend until every member of the Congregation will be enrolled in our Society. Thus by renewed effort we may be able during the coming year to lay more sheaves at the Master's feet, and to cast more "mites" into the treasury.

Each year marks a change in our membership: some are removed; others take their place. It is worthy of note that some, who were with the Society at its organization, twenty-five years ago, are yet active members. Our present enrollment is fifty-four. Though in other years our numbers have been greater, yet with love to the work of Christ, and activity in the prosecution of it, the good we may do need not be diminished.

During the year one of our members—Mrs. Edward Crawford—was called home to rest. Her cheerfulness, patience and resignation through months of intense suffering showed, as nothing else could, the

sustaining power of that Saviour whom she so implicitly trusted.

We have found a very efficient way of doing service by means of a visiting committee of two, appointed at each meeting, whose duty it is to visit the sick, comfort the lonely, welcome the stranger, and in every way do good as they have opportunity.

We have raised by free-will offerings two hundred dollars, the entire sum pledged to the Presbyterial Society for the Indian Mission, besides contributing as usual to all the other Missions. The result of our labor will be shown by the Treasurer's report.

While we know that many cannot go to the Mission field, yet all may have a missionary spirit, proving true workers in behalf of our dear ones who have gone to the front, striving to do good at home, and testifying to those around us that the straight gate is the way to happiness, and persuading others to enter by it.

Realizing that there is much, very much to be done, we rejoice in the work accomplished, and pray that God will give us wisdom and zeal to carry it forward to grand and glorious results.

Mrs. J. S. ARTHUR, Sec'y.

*April 7, 1892.*

ANNUAL REPORT OF TREASURER OF L. M. S. OF 8TH ST. R. P. C., APRIL 1, 1892.

1891.	<i>Receipts.</i>	
April 1, Cash on hand.....		\$126.86
Amount rec'd for Dues..	\$123.30	
Amount received for Indian Mission.....	218.30	
Amount received for decorating Church during gr. Centennial.....	84.23	425.83
		Total.....\$552.69

1891.	<i>Disbursements.</i>	
Apr. 25,	A. M. Milligan Missionary Band.....	\$15.00
“	J. S. McNaugher, Treas. for Tarsus Mission.....	17.00
	Latakia “ .....	18.00
	Southern “ .....	17.00
	Chinese “ .....	17.00
Aug. 15,	Traveling Expenses of Delegates to Pres. Miss. Meeting.....	8.40
Sept. 19,	Mrs. M. Tibby, for Ch. Decoration.....	5.00
May,	Paid sundry bills for decorating Church during qr. Centennial.....	62.23
May 25,	Jas. Loughridge, for portrait frame.....	10.00
June 6,	A. Donaldson, Crayon of Dr. McAllister.....	10.00
1892.		
Mch. 3,	Mrs. J. R. McKee, Treas. for Indian Mission....	200.00 \$379.63
Balance on hand, April 1, 1892..		173.06
		<u>\$552.69</u>

REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF THE R. P. CONGREGATION, STERLING, KAN., May, 1892.—The year that has just closed has been a pleasant, and, we trust, a profitable one to us as a Society. During the year seven meetings have been held. During January, February and March no meetings were held, owing to the inclemency of the weather. One new member has been added to our Society, making our membership roll fifteen in number. Just one week before our annual meeting the Angel of Death suddenly entered our circle and called Mrs. Bella Selfridge to join the company of those who minister to Him on high, while we remain to fill our mission here. This summons should incite us to renewed activity and greater diligence in the Master's work. Our funds have been raised by membership dues, donations, proceeds of

annual missionary dinner, a social, and sewing done by the Society. The total receipts for the year have amounted to \$48.88. We have expended as follows :

To Indian Mission.....	\$5 00
For supply preaching . . . . .	10 00
For repairing church.....	14 00
For Home Mission work.....	10 00

MARY F. BENN, Secretary.  
NETTIE CONNERY, Treasurer.

ANNUAL REPORT OF THE LADIES' MISSIONARY SOCIETY, PARNASSUS, PA.—We have held ten regular meetings during the year 1891. Have enrolled 14 members with an average attendance of 8; increase, 1; decrease, 2; interest manifested has been good.

The name of our corresponding secretary is Miss Mary Dunn. There are two copies of the HERALD OF MISSION NEWS taken in our Society. We do not send any items of interest, except our annual report, to local or church papers.

Sent one box of clothing to our Indian boy “Max,” whom we have undertaken to clothe. Our efforts have been feeble, but we are thankful that we are able to add what little we have done to the Mission work. Respectfully submitted,

MARY MILLER,  
Recording Secretary.

Receipts for the year 1891, \$87.41.

DISBURSEMENTS.

Southern Mission.....	\$15 00
Foreign Mission.....	20 00
Indian Mission.....	30 00
Clothing for Max... ..	8 60
Expressage on box for Clothing . . . . .	3 25
Delegates Expenses to Con....	7 50

\$84 35

Mrs. M. G. EUWER,  
Treasurer.

REPORT OF L. M. S. OF UTICA, O.—During the past year five regular meetings of the Society have been held. The same deep interest was manifested at these meetings as heretofore.

Our order of exercises consist of Scripture recitation, devotional exercises, reading church history and selections from various authors. In addition to these for the coming year we will have the different Mission stations for topics of conversation.

Since our last report death has entered our ranks and taken Mrs. Mary Stirr Kirkpatrick, one of our loved, faithful and generous members, home to rest from all her labors. When the messenger came she was ready and waiting to be conveyed to the mansions above “where Christ sitteth.”

That our kind Heavenly Father, whose goodness we have enjoyed, may guide, direct and bless us while we work, is our humble prayer.

Miss Mary E. Boyd, treasurer, reports the following :

Total receipts, fees and collections . . . . .	\$41 65	
Total receipts for Mt. schools . . . . .	\$54 50	
	<hr/>	\$96 15
Paid incidental . . . . .	.18	
“ to Foreign Mission . . . . .	\$41 47	
“ “ Mt. school . . . . .	43 75	
	<hr/>	\$85 40
Balance in Treasury . . . . .	\$10 75	

AGNES L. DEARY, Rec. Sec.

SELMA, ALA.—Please acknowledge in your paper Sabbath-school supplies received this winter from the places named below :

Papers and cards from Philadelphia and New Galilee, Pa., also papers from New York City, Walton, N. Y ; Allegheny, Pittsburgh, Ingleside, Pa.; Hopkinton, Blanchard, Iowa ; Cedarville, Ohio, and other places. A beautiful quilt was received from some kind friends, but no letter accompanied the package, so we are without the name of the donor.

These kindnesses have all been appreciated. The papers, especially the Infant Series, are used as soon as received—so many of the older ones are mere children in the art of reading. The Bible Class, or Old Folks’ Class, is composed entirely of those who cannot read, and others in about the Second Reader grade. It is pleasant work to help them go through the lesson, verse about, as is the custom. But virgins are termed vineyards, and magicians, magazines, with all your assistance, sometimes. We are following the Israelites in their journey through the wilderness ; this is made much clearer to older and younger by a large map, the donation of some friend in the North. Quite a number of the day and Sabbath scholars desire to unite with the church, but are not permitted by their parents to do so, because of denominational prejudices, consequently some stay out of all the churches. But every discouragement has its encouragement to balance it, so the good work goes on.

MINNIE E. SPEER.

May 2, 1892.

I fear nothing in the universe but that I shall not know all my duty, or, knowing it, shall fail to do it.—*Mary Lyon.*



## MONOGRAPHS.

## A BEAUTIFUL INCIDENT.

No men among all who serve the Master are more consecrated than our own foreign missionaries. Only God knows what many of them gladly sacrifice that the kingdoms of this world may become God-fearing kingdoms. One of the most devoted of these missionaries, whose nearest family tie was a beautiful young daughter whom he had left in America to be educated, was laboring in China, with a heart single to the work. It was Helen's purpose to fit herself to labor with her father, and with this object in view she devoted all her energies in storing her mind with the saving truth. One day the missionary returned to his lonely quarters in China full of unspeakable joy, for at a religious meeting among the natives five had renounced their idols and professed their living Saviour. With rapturous face he returned to his own room, but was met on the threshold by a friend who extended his hand, and in a quivering voice said: "You trust God, infinitely?"

"I do!" was the heartily spoken answer.

Noting the great anxiety of his friend, he said: "Is my Helen dead?"

"She is."

With convulsive sobs shaking his frame, he clasped his hands together and cried aloud, "Though he slay me, yet will I trust him still."

Ten years the missionary labored on without visiting America, for there was no longer any earthly ties there to recall him. Helen's death had removed the last link. The godly man moved in and out among the people whom he loved so well, and

many marveled at the conversions which followed. It was singular how strife and contention ceased at his approach. It was wonderful how the story of Christ's birth and death stirred the hearts of the natives as told by this simple, child-like man of God. His heart was moved by one great impulse, and that, to do the whole will of the Father.

At last, sorrowing groups met and whispered together. Sorrow filled every heart, for the missionary was dying. Beside his bedside stood a brother clergyman, waiting to minister to his dying need. He lay in a light doze, but suddenly aroused with a smile illumining his face. "O such a vision!" he said. "I had been ten thousand years in paradise, and was all the while gazing on the face of my glorified Redeemer. Then I discovered that at my side a beautiful voice was singing a song more melodious than human ears can conceive. I said, 'Is that you, Helen?' without removing my eyes from the face of the Saviour. 'Yes, father,' she answered. Then her tender arms encircled me, and together we gazed upon the One whose love no mind can measure. Thus it will be, my friend," he continued. "Helen is my precious one, but first I must gaze upon the wondrous glory of my sovereign King."

"The missionary is dead," cried a terror-stricken native. "Dead!" said another; "not so; dead in the flesh, but doubly alive in the spirit."

So the noble life had ended, and "dying, yet, behold he liveth."—*Mission Gleaner*.



## REV. JAS. S. STEWART AND FAMILY.

Prof. T. A. Stewart, of the Business College, Troy, N. Y., has kindly furnished, at our request, the following sketch :

James Speer Stewart was born May 13th, 1856, near New Castle, Pa. He was the third of a family of eight children. His parents were and still are members of the New Castle Congregation, of the Reformed Presbyterian Church. His father, Alexander Stewart, was for many years a deacon and treasurer of the Congregation. He is now a Ruling Elder. His mother's maiden name was Elizabeth Speer ; a sister of Elders James Speer, of Ray, Indiana, Robert Speer, of New Castle, and T. C. Speer, of Northwood, Ohio.

As a boy, James was always noted for honesty, industry, studious habits and conscientious regard for the truth. He was the soul of honor, and entertained the greatest contempt for everything mean or deceitful.

His early education was received in the District School near his house. Here he was always a favorite with his teachers. He entered Geneva College for the winter term of 1872, and graduated in 1880, a member of the last class to graduate at Northwood. His college course was broken considerably by teaching and by work at the carpenter's trade. In obtaining an education his parents aided him to the extent of their ability, but as they had other children to educate, he was obliged to depend largely on himself. His vacations were spent in work at his trade.

After graduating, Mr. Stewart taught a year in his Alma Mater. He next spent a year teaching mathematics in the academy at Washington, Iowa. He then spent two

years in the Normal Academy at Northwood, O., being Principal the second year.

He entered the Theological Seminary in 1884, was licensed at McKeesport, April 12, 1887, and ordained at Pittsburgh, May 31, 1888. During the summer of 1887 he occupied the pulpit of the New Castle church, while the pastor, Rev. J. M. Wylie, was seeking to restore his health by a Western trip. He went to Latakia in the autumn of 1888, since which time his work has been well known to the readers of this magazine.

September 3, 1883, he was married to Miss Mary E., daughter of Mr Chas. J. Love, of Beaver Falls, Pa. Mrs. Stewart was for some years a student of Geneva College. As is well known to the readers of the *HERALD OF MISSION NEWS*, she is a graceful and entertaining writer. She also was reared in the Covenant Church.

They have three children living and one dead. Jean was born September 6th, 1884, and died November 8th, 1889, at Latakia, of malignant diphtheria. She was unusually wise and thoughtful for one of her years. Her death was a sad bereavement to her parents, intensified by their absence from home and loved ones. Charles A. was born December 19th, 1887 ; Alvin J. was born February 10th, 1890, and Elizabeth M. was born December 8th, 1891.

## PRACTICAL RULES OF GIVING.

1. *Let us consecrate ourselves afresh to our Redeemer.* Let each reader of these words thoughtfully take that step which inspired David Livingstone in his mighty career! His last birthday but one was spent far away from home and friends, in the wild jungle, surrounded by those degraded Africans that lay so near his heart ;

and in his diary he penned these touching words: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee." What better could you do than take your diary in hand and write these very words, and, if you like, add an inventory of all that you include within their embrace, and then append your signature? Remember that scene in the churchyard of the Greyfriars in Edinburgh, when the Covenanters signed their names in blood drawn from their hearts. Be as earnest as they were, and trust Christ to keep you true.

2. *Determine beneath the eye of Christ how much you should legitimately spend on yourself.* There are several things to be considered. They must be settled calmly under the Master's eye. Not in days of panic or pressure, for at such times we are not likely to form a correct estimate. But in times when we can quietly calculate what Christ would have us expend; always remembering that we have no right to presume on windfalls or miracles; or to provide for ostentation and excess; or to go beyond our income; or to risk running into debt. But when once we have prayerfully ascertained our position, we should maintain it, unless we have very clear tokens that we are to exchange it for another, whether better or worse. Many Christians, directly their income begins to increase, launch out into increased expenditure; whereas it may be that the increase is to be devoted to the cause of Christ. Ah! what moral ruin has come to families because of the lavish waste of Christian homes!

3. *Give away a stated proportion of all you own or earn.* It may seem needless to insert this caution to those who should use

*all* for Christ. But it is really most important. And for this reason: Our hearts are weak and fickle, and we are in danger of making so good a provision for ourselves that the Lord's surplus will be next to nothing. We remember so vividly the amount we give away that it bulks up largely beyond our mind, and we imagine that we are generous until we see in figures how small a proportion our charity bears to our income. To guard against this, it is well always to put aside a certain part for the Lord *before* we begin to divide up the rest, so that His share may be as safe as our rent. This will not prevent us from still considering that the whole is His, or from administering the overplus for the furtherance of those objects that lie near His heart.

It is not within my province to say what proportion of our income we should stately set apart for God. The patriarch gave a tenth; and surely the noon of Christianity should not inspire less benevolence than the twilight (Gen. xxviii. 22). And it has been calculated that the Jews gave in all at least *one-fifth* of their income to the maintenance of their religion. But of course the proportion we can stately set apart for Christ must vary with our circumstances. A man, when his family is young, may be able to give only a tenth, who, when his expenses are less, can as easily dedicate a fifth or a third. Let each be fully persuaded in his own mind. Only let this principle be observed, that there be a stated proportion given out of every dollar, whether the income be received weekly, or monthly, or quarterly, or whether it be only realized at the end of the year. Every business man knows pretty well what his income is. When, then, we are called upon

to give, it will be a luxury to administer wisely the Lord's money; and all the remainder will seem sanctified through the dedication of the first-fruits (Prov. iii. 9, 10).

4. *Sometimes let us make a special offering to the Lord Jesus.* We can only give Him what is His. And yet, though a wife has nothing of her own, she can make presents to her husband of what he gave her, and which she might have legitimately used for herself, but which she has saved until it grew into a worthy gift for her spouse. Love must give of that which costs her something. There are no gifts so precious in the eyes of the loved one as those which mean planning and self-sacrifice. And think you not that it delights the heart of our Lord to receive at our hands love tokens: precious ornaments and jewels; alabaster boxes, reserved once for self-adornment, but now gladly surrendered; articles of beauty and value, which we had hidden from the light of day, but which we present to Him, to show that our love is strong, personal self-forgetting? "He is worthy to receive riches." And the chief zest of such gifts is in their secrecy from all human eyes; a personal transaction between the Master and the loving heart. "That thine alms may be in secret."

5. *Be careful to put the Lord's money aside.* We must not trust in our memories, or generalities. We must be minute, and specific, and careful, some having a bag, others a box, into which the Lord's portion is carefully put; some having a separate banking account, and all having some kind of ledger account, where we may put down what we receive and spend for Christ, that there may be no embezzlement, however inadvertent, of that which is not ours.

Of the awards that will accrue we have no time to speak. Wasteful and harmful expenditure will be checked. Evil ways of getting money will be abandoned. Treasures will be laid up in the heavens. Bags which wax not old will be provided. The Lord's treasuries will be filled to overflowing. There will no longer be the sad refusal of young and eager hearts because there are no funds to send them forth to their coveted life work in distant lands. The gulf between rich and poor will be bridged by many deeds of ministry and helpfulness. Whilst, better than all, the Master's voice will ring like music through the heart, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

That such a welcome, dear readers, may be addressed to each of you, is one reason why these words have been written; and another is a conviction that many of the methods now employed to raise money for our Master's work must be exceedingly distasteful to Him; and that there are funds enough in the possession of Christians for all the needs of the Church, in her work of evangelization, if only they were properly administered. Let us not take the tarnished gifts of the King of Sodom, but let each member of the one Church administer aright the sacred trust of money.—REV. F. B. MEYER, in *Record of Christian Work*.

#### FAITHFUL CONVERTS.

The following incident is related in the *Missions Blatt* of the Moravian Brethren:

In 1810, a wealthy South African Boer, having purchased a beautiful pasturing ground of some hundreds of acres, removed to it, leaving his farms to be managed by his sons. In 1838 he found that he was

about to be left alone, as his slaves, who all became free in that year, had been so discouraged by him in their religious longings that they would be sure to leave him upon gaining their freedom. He therefore resolved to abandon his farms to his sons and bequeath the usufruct of the pasture lands to six Hottentot slaves, on condition that they would care for him until his death. When the last of the six should have died, the lands were to be divided among their children. These slaves immediately established a Moravian Mission station on the lands. After the last of the six died, the wealthy Boers, surrounding the Mission station, endeavored to purchase the lands and thus get rid of the missionaries, whom they very much disliked. But the heirs, who were thirteen in number and very poor, some being in debt, unanimously decided to accept a small sum offered by the Mission for the lands, refusing five times the amount offered by the opponents of the Mission, thus displaying a spirit of independence and superiority to greed not universally manifested even by some most favored Christians.

#### THE LORD REIGNS.

Two hundred years ago, when it was supposed that Christianity was exterminated in Japan, the following edict was posted up in all conspicuous places: "So long as the sun shall shine upon the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violates this commandment, shall pay for it with his head." Camly the centuries march on; Providence opens the doorway of Japan; ambassadors, merchants, missionaries enter in; the Gos-

pel is preached; the "Christian's God" is proclaimed the Saviour of men. Gradually the famous edict disappears from all public places, and in less than thirty years from the opening of the ports, religious toleration is proclaimed in Japan and guaranteed by the Constitution.—*Missionary Outlook*.

#### SIERRA LEONE.

Africa has on its western coast a small peninsula, about the size of the Isle of Wight. Four hundred years ago the Portuguese navigators, looking from the sea at the mountains, as high as Snowdon, which rise up from its center, named it *Sierra Leone* (Lion Mountain). Let us take a glance at that famous spot at three or four periods of its history.

First view: It is exactly one hundred years ago—1791. Sierra Leone is a small settlement of liberated negro slaves, lately established by an English Company. Where had they been slaves? In Christian England! But the celebrated decision of the Lord Chief Justice (1772) had set them free, and they had been sent off to Africa. A more wretched and degraded people could nowhere be found.

Second view: It is the year after the Battle of Waterloo—1816. For some years whole cargoes of slaves rescued from the slave ships have been landed, naked, diseased, vicious, and speaking scores of different languages. Missionaries have been some years on the coast, but none working among these poor creatures. Edward Bickersteth lands at Sierra Leone, sent by the C. M. S. to arrange for the care of them. He and the Governor agree upon plans of regular services and schools, and several missionaries are set to work. One of them, William Johnson, writes: "These

poor depraved people may indeed be called the offscouring of Africa. But who knows whether the Lord will not make His converting power known among them? With Him nothing is impossible."

Third view: Three years later—1819. God has indeed proved that with Him nothing is impossible. Family life, industry, gratitude, have succeeded former miseries. At William Johnson's station there is a congregation of twelve hundred. Five hundred gather around the Lord's table. Not a few are manifest triumphs of the grace of God. At other stations similar tokens of good may be seen. Johnson leaves for a short visit to England, his people gathering by hundreds on the beach, and exclaiming, "Massa, suppose no water live here, we go with you all the way till no feet more."

Fourth view: Seven years later—1826. Sierra Leone has earned its name of the White Man's Grave. In twenty-two years seventy-nine men and women have come out in the name of the Lord. Fourteen are left! Most of the remainder dead—martyrs for Africa; and others gone home in broken health. Yet these solemn words have come true—"When the blade was sprung up and brought forth fruit, then appeared the tares also." Yes, even among the missionary ranks. Even the twelve apostles included a Judas. One missionary has become a slave trader! Another has fallen into grievous open sin, and (writes the leader of the band) "the Mission is shaken to its foundations." Why do we mention such things sixty years afterward? On purpose that all may perceive the wiles of the devil. "An enemy hath done this."

Fifth view: To take this view we leap over many long years, and come to 1890.

What do we see? We see a thriving community. We see the descendants of those miserable slaves, now merchants, shopkeepers, farmers, lawyers, doctors, government officials, clergymen. We see churches and schools, and every sign of a Christian land. We see a college which has educated many ministers and schoolmasters. Moreover, we must not look at the little peninsula only. We take the mail steamer, and touch at port after port along a thousand miles of coast. Everywhere we find the offshoots of that thriving community. At the most important place, Lagos, we find a body of professing Christian Africans still more outwardly prosperous. And altogether we find more than forty African clergymen on the coast, children and grandchildren of the early rescued slaves.

From Sierra Leone, and Lagos, and Yoruba, and the Niger, hundreds of redeemed spirits have become in very truth "liberated Africans"—"free indeed" because the Son of God has made them free. Over and over again have the angels come down and "gathered the wheat into the garner." This is no imaginary picture; it is literal truth. And then the visible Church in West Africa is not without faithful native ministers. Read the ordination sermon preached by one of them last Whitsunday, and published at the special request of the Bishop of Sierra Leone in the *Church Missionary Intelligencer* for November; and consider how few of our twenty-three thousand clergymen at home would have preached one more excellent.

We must remember the "regions beyond." Vast and populous districts stretch inland where no missionary, no Christian of any kind is to be found. Some of these regions were described in the *Gleaner* just

a year ago. We were then sending "four young men and two young ladies" to start the work of evangelization. The little party has since been reduced by two, owing to sickness; and we have now sent out two more young ladies. What a grand reinforcement! Truly the Church is asleep yet. If that is all we in England can do after eighteen centuries of Christianity, where is our right to censure the little Church of West Africa, with its weaknesses and its sins, because it does not provide a succession of devoted men after existing seventy years?—*Church Missionary Gleaner*.

#### IDLE TREASURES.

One day, when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little, and recollected that he had a beautiful gold medal of Joachim, Elector of Brandenburg, which he very much prized. He went to a drawer, opened it, and said, "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal, and contributed it to the object solicited for.

Have not some of our readers idle treasures which they could send out to work in Missions at home and abroad?—*The Missionary Link*.

#### WHO WILL GO?

Take your Bible, and carefully count, not the chapters or the verses, but the letters from the beginning of Genesis to the "Amen" of the Revelation; and when you have accomplished the task, go over it again and again and again—ten times, twenty, forty times—nay, you must read the very letters of your Bible eighty times

to represent the men, women and children of that old and wondrous empire, China. Fourteen hundred of them have sunk into Christless graves during the last hour; thirty-three thousand will pass to-day forever beyond your reach. Dispatch your missionary to-morrow, and one million and a quarter of immortal souls, for whom Christ died, will have passed to their final account before he can reach their shores. Whether such facts touch us or not, I think they ought to move our hearts. It is enough to make an angel weep.—*Silvester Whitehead*.

#### WOMAN WITHOUT THE GOSPEL.

The Mohammedan's scorn of woman is the logical outcome of his religion, which refuses to recognize their claim as human beings deserving of respect. As they are of use to man, they are worth food and shelter, but they are not in the least entitled to standing ground at his side. The Countess Cowper, in "A Month in Palestine," gives an instance, far more telling than any sermon, of this dreadful state of things:

I was told by a Christian in Cairo that he was once walking with a well-to-do Mohammedan, with whom he was intimate, and who had often discussed with him the differing position of women in their respective sects. As they passed an old veiled figure in the street, who shrank on one side out of the way, the follower of the Prophet delivered a passing but well-directed kick at her.

"There," said the Christian, "is what I complain of; you kick a woman as we would not a dog."

"That," said his companion, with a look of genuine astonishment, "why, that is only my mother."—*Youths' Companion*.



### STARTLING FACTS.

For every dollar spent for Missions the U. S. spend \$163 for intoxicating liquors, \$100 on tobacco, \$60 for theatrical and other amusements, \$5 for kid gloves, \$5 for corsets, \$4 for chewing gum, \$4 for ostrich feathers, and for pickles \$3.

For liquor and tobacco the U. S. spend \$1,500,000,000, while for Home and Foreign Missions they spend only \$18,000,000, of which \$5,500,000 is for Foreign Missions.

Great Britain spends \$680,000,000 annually for intoxicating liquors. For every dollar spent by Great Britain on Foreign Missions there are about \$125 spent for liquor.

Canada spends \$80,000,000 annually for intoxicating liquors, or \$16 per head; while \$3.50 only is spent on education and Church expenses, and *ten cents* per head for Foreign Missions.

The three countries above mentioned spend \$1,660,000,000 for liquor and \$11,250,000 for Foreign Missions.

Great Britain expends \$300 *per minute* for army expenses. If this expenditure could be stopped one day (24 hours) Great Britain could with the money saved pay the passage and support for one year (at the rate allowed by the China Inland Mission) the 1,000 missionaries asked for at the recent Shanghai conference. If the expenditure on liquors in Great Britain, the United States and Canada could be stopped for *one hour*, there could be accomplished the same result. Or a cessation of expenditure upon liquor and tobacco in the United States alone for twenty-four hours would enable the same results to be accomplished.

While the amount stated to be spent on intoxicating liquors probably covers the liquor used for medicinal and manufacturing purposes, yet, even allowing for that a goodly percentage, what a wonderful commentary upon Christendom! Think out each item separately, carefully, and ask yourself whether your expenses are proportioned like the above.—*Faithful Witness.*

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## LETTERS FROM CHRISTIAN WORKERS.

LATAKIA.—The following letter to the young people, from Miss M. Wylie, will be read with interest:

YOUNG FRIENDS: I promised you last year that I would some time write you of the work done in our school that is not Sabbath-school work. The secular studies are reading, writing, orthography, geography, arithmetic, grammar, physiology and letter-writing. This last is quite an art in Arabic. The letters must be begun

in a certain way, and ended in another certain way, and every sentence between must be grammatically stiff as an iron bar. It is considered quite an accomplishment if a *girl* can write a letter correctly. They sew an hour and a quarter every day. This year they have made more than two hundred garments. Each one has a sewing bag, containing needles, pins and scissors. These were an unexpected present from the Ladies' Missionary Society of Walton,

and are of untold comfort and use. When the sewing hour begins, the cupboard door is unlocked, and two of the girls give out the work to the girls in the seats. A little one has a spool in her hand, and passes the thread to those who need it. When a garment is finished the sewing is examined, and the work graded. Friday is mending day. Up-stairs there are wardrobes where the clothes are kept. At recess they are given out, and each one brings her clothes to the sewing-room in a muslin bag. It keeps a constant watch that no clothes are lost, that buttons are on, etc. When they are mended they are returned to the bag, and taken to the bath-room, ready to be put on next day. Each large girl has charge of a little one. She is responsible for her clothes. If an article is lost she must pay for it. Each one who is old enough is expected to knit two pairs of stockings during the year. Outside of school hours they do fancy work—such kinds as their people use—so that they can help make a living for themselves when they leave school. This year their work goes to America, to be sold to go into a church fund. This will be the second box that they have sent home for this purpose.

Then there is the housework—sweeping, making beds, drawing water, washing, scrubbing, washing dishes, and cooking. They are divided into classes, and each class has a turn at each kind of work. Saturday morning everybody has a bath.

Two or three times a year there is general house-cleaning. The stone floors take a great deal of water, and they begin drawing the night before. They are up early in the morning, running here and there, chattering and fussing; one would think that the work was all being done.

However, we know from past experience that it is best for us not to go down-stairs till after breakfast, for once down there is no time to get back again. When we appear on the scene not a fire has been kindled, and there is no warm water. No one has thought of it, although orders were given the night before that it should be done first thing. Next we are informed that the rope is broken, and the bucket is in the well. Extra ropes, buckets and brooms have been ordered every day for two weeks previous, but no one could see the sense of bringing them till the very minute they are needed. But some way the bucket gets out, the fires are put on, and every one is impatient to be at work. Each teacher takes a number of girls and a number of rooms. Each division is anxious to get through first, but the woodwork will not come clean by splashing cold water on it. All want warm water at the same time, and no one wants to wait till it is hot. Finally it is all done, and then there is a treat as a reward for their hard work. Some one may ask, "Is all this Mission work?" Yes, we answer. People need to know how to live, to appreciate the religion of Jesus. And our intercourse with them in their work gives us many an opportunity that we would not otherwise have, of instilling into their minds lessons of truth, kindness, purity, gentleness, honesty, etc. "Here a little, there a little," "that they may stand perfect and complete in all the will of God."

MERSINE.—We are very glad to publish the following letter from Mrs. Maggie A. Stevenson, of Cyprus:

If Paul and Barnabus could visit Cyprus to-day they would doubtless see many changes. The island was once famed for

its beauty and fertility, but Turkish tyranny and barbarism left the people in a sad condition. Those days of oppression have passed away, and with the English rule has come the dawning of a better day for the poor Cypriotes. Political change means happier days, and the fact that the Gospel of Christ has been sent to them speaks of the happy time portrayed by the Prophet, the time when "the desert shall rejoice and blossom as the rose," when "it shall blossom abundantly, and rejoice even with joy and singing."

Cyprus was at one time considered rich in its vast forests, rich mines, luxuriant vegetation, and "wine and oil found in the highest perfection." Oppression has wrought great change, but even to-day, with imperfect cultivation, it produces cereals, olives, oranges, dates, lemons and some other tropical fruits in abundance. Nor is this all; beside yielding fruit and grain, it nourishes many goats, sheep and oxen.

The English are doing much to improve the place. Improved roads, improved methods of farming, honest trading and selling are a great help in the way of civilization. Their home life and modern way of living is also a potent factor in favor of progress. But the thing that will interest the readers of the *HERALD OF MISSION NEWS* is the prospect for the spread of the Gospel. Since beginning school work, we have been encouraged by the number and "caste" of the pupils attending, and also the interest manifested in the work. It has been said that missionaries only reach the "slums" of the people. Our brief experience has been different. In the classes—both week day and Sabbath day—were young men and boys from many vocations:

clerks, telegraph operators, school teachers, waiters, and students from the Greek school and college.

The Mission lot purchased is higher than the surrounding country, and from it a superb view of the city may be had. One side faces the Nicosia, the other the Metropolitan road. Its central position is in favor of persons of both parts of the city attending school and chapel. We are told that the Greek school for girls will not be continued next year. If that is correct, it will be a favorable time for beginning work in the new building.

We are now at Dr. Metheny's. Came one month ago. We left Daoud in charge of affairs at home. He writes that he is preaching every day.

Rev. and Mrs. Martin, of Tarsus Institute, are here this morning. They are just starting to Mount Guzne, and a sad time they are having, getting the animals loaded. The owners of the horses do not appear to care how long they are delayed. Just now, one horse breaks loose, jumps over his master's head and gallops away with a pack saddle on his back. The master, unconcerned, eats his dinner of brown bread as happy as though nothing had happened. We intend going to the mountains next week.

I wonder that missionaries who have been in the service for a number of years are not grave and broken down with care. Instead of lamenting their trials and tribulations, they are happy and cheerful.

Mr. Stevenson is able to sit on the porch and watch the movements of the prospective travelers. He is slowly gaining strength, and we hope to return to Cyprus next fall with renewed energy and greater zeal for the Lord's work.

## EDITORIAL NOTES.

### MISSIONARIES WANTED.

Acting on the Instructions of Synod, the Board of Foreign Missions issues a call for the following laborers :

1. Two physicians—one for Cyprus and another for Suadia. The applicants must be thoroughly equipped men in their profession, skillful physicians, as well as earnest and devoted evangelists, who have had some experience in missionary work.

2. Two young ladies—one to supply the vacancy created in Latakia Mission by the resignation of Mrs. McCarroll, and the other to be located in Asia Minor or Cyprus, as circumstances may require. They must have had some experience in teaching, and be able to furnish evidence of devotedness to Christian work in the Congregations of which they are, or were, members.

3. A minister, and a thoroughly qualified physician, who shall be sent to China, "as soon as practicable," to be the messengers and representatives of our Church in that Empire. They must be young men, less than thirty years of age, graduates of some University, who have proved themselves apt to teach, manifestly of a missionary spirit, and loyal to the distinctive principles of the Reformed Presbyterian Church.

The way is open.

The demand is urgent.

The time is opportune.

All applications, with the usual testi-

monials as to moral character and professional ability, and certificates of good health, should be sent directly to the Corresponding Secretary, 126 West 45th street, New York.

By order of the Board.

JAMES KENNEDY, Chairman.

R. M. SOMMERVILLE,

Corresponding Secretary.

The six laborers here called for are invited to consecrate their life-energies to an arduous service. An arduous service indeed! And yet nothing can prevent the ultimate triumph of the cause that they shall represent in their respective fields of labor. Appearances may be against the success of those who devote themselves to missionary work in heathen countries, but the Lord of hosts is on their side. "All power in heaven and on earth" is the claim of the Redeemer and Head of the Church; and nothing more is required than this assertion of universal power to confirm the faith of His followers and representatives. We only need to remember, as someone has recently said, "The old Reformation proverb, 'One man, with God, is a majority,' and then march around the dead wall of heathenism, blowing the trumpet of the Lord in anticipation of triumph."

"For us He'll rule the peoples,

Put nations under feet,

And choose loved Jacob's glory,

Our heritage most meet.

Because the earth's defenders

Belong to God alone;

They all belong to Jesus;

He's the Exalted One."

If we believe that Jesus Christ is the only Saviour of the world, and that the Father has set Him as King upon His holy

hill of Zion, to give Him the heathen for His inheritance and the uttermost parts of the earth for His possession, then manifestly now is the time to preach the Gospel to every creature. And, if we would see fruit of our labors, there must be on the part of those who go forth, and in those who stay at home pledged to their support, personal loyalty to Christ and a full surrender of self to His service and glory. This has ever been the supreme and un-failing inspiration of Christian workers. In leaving the land of his birth, and the holy surroundings of childhood and youth, to make his home among the heathen, the foreign missionary says: "This I do for Jesus' sake." Money given for the evangelization of the nations lacks the essential element of consecration, unless the donor can say: "This I give for Jesus' sake." The only prayer, in the closet, or the family, or the social meeting, or the great congregation, that moves God to work for the salvation of the redeemed among men, and the establishing of righteousness and purity in the world, closes with the plea: "This I ask for Jesus' sake."

— At Beaver Falls, Pa., on June 21, 1892, the Woman's Missionary Society of Pittsburgh Presbytery held a special meeting to commemorate the fifth anniversary of the Indian Mission, and to give thanks to God for many tokens of His favor. A local paper informs us that "an unusually large number were present, including many visitors from abroad," and that the services were of a peculiarly interesting character. "A most precious meeting," writes a valued correspondent, and marked by "an outpouring of God's Spirit that surprised those who had not been led to expect it."

The thank offering made at the close of the exercises amounted to \$1,560, with a good prospect of its being largely increased. We congratulate these devoted ladies on the success that has already attended their efforts to evangelize the American Indians, and hope that the Redeemer will grant them a large measure of success in the future.

— We are indebted to the White Lake Congregation for a special contribution of \$7 towards the work on the Island of Cyprus.

— We also gratefully acknowledge receiving recently from a young man, a member of 2d New York, twenty-six two-dollar bills, a third half-yearly payment of a special contribution to the work in Suadia.

— At the recent meeting of Synod the following appropriations were ordered for the missionary enterprises of the Church:

Southern Mission . . . . .	\$6,000
Chinese Mission (Oakland, Cal.) . . .	2,000
Domestic Missions . . . . .	10,000
Indian Mission . . . . .	2,500
Foreign Mission . . . . .	15,000
	<hr/>
	\$35,500

The Congregations should have no difficulty in contributing this amount in full. It is surely not too much to ask each communicant to give three dollars this year for all the missionary operations of the Church at home and abroad. The appropriations are too small. At present, however, we shall make no appeal, but shall content ourselves with relating a story that we have heard or seen somewhere. There was no money in the treasury to meet the pressing demands of a certain Mission. At a meeting called for this purpose the need was laid before the Lord in earnest prayer, and one brother used this language in his

prayer: "We know, O Lord, that it is not Thy fault that this money has not come; it is the fault of some of Thy children who have failed to do their duty and obey Thy command." On rising from his knees, one of the brethren began to fumble in his pocket, and at last said: "Why, here's a letter I ought to have handed in. Some one gave me this for the Mission." When opened, it was found to contain the very sum needed to meet present necessities. We may well believe that Christian workers are often embarrassed in carrying forward their evangelistic enterprises, because some one, to whom the Lord has entrusted money for that purpose, has kept it in his pocket, and so failed to do his part in obedience to his Master's orders.

— In the June and July number of the *HERALD OF MISSION NEWS*, p. 123, second column, line 10, the figures should be \$640, not \$64. We gladly call attention to this error, at the request of Rev. James Patton, of Oakland, Cal. He writes: "The amount contributed in this Mission to the schemes of the Church during our term of labor here was not \$64, but \$640. Will you kindly correct this mistake, as it does us injustice? We do not wish the Church to be led to think that our pocket-books are not converted."

— Miss Rebecca H. McNeill handed us on Monday, July 5th, \$12.50 for herself, and \$12.50 for Miss Rebecca Porter, the second payment on a pledge to contribute that amount to the work of Foreign Missions annually, for a term of five years. We thank these kind friends, who are members of 3d New York Congregation, for their manifest interest in the cause that our journal represents.

— One of the younger ministers of the Church, who, even before entering the ministry, had proved his devotedness to evangelistic work, wrote us, the day after the Fourth of July, a very interesting letter, pledging himself for "\$15 annually, to aid in sending a missionary to Suadia, to assist Miss Cunningham in her good work. I could not," he continued, "help thinking, as I sat last night in my room, listening to the crack of the pistol and the general uproar, that, if Christians only had their enthusiasm screwed up to the top notch, it would not be long until the world should be celebrating a liberty deeper, truer than the so-called liberty of this country. May the Lord baptize His Church for the enthusiastic prosecution of her work." To this prayer all our readers will heartily say Amen.

— This issue of the *HERALD OF MISSION NEWS* contains very fine engravings of Rev. Jas. S. Stewart and wife, of Latakia, Syria. If any of our readers wish these pictures on cardboard for preservation, we shall have some impressions made, and will fill orders for not less than twelve to one address, at the rate of *one dollar* a dozen.

— By order of Synod, the Report on Psalmody, read and adopted at its last meeting, has been published "in pamphlet form, that heads of families and sessions may have a concise, yet full statement of our position in this matter, to put into the hands of the young and of inquirers." An edition of 3,000 copies has been issued for gratuitous circulation, the only charge being for postage, at the rate of *one cent* for every *six* copies. All orders should be sent to R. M. Sommerville, 126 West 45th street, New York City.



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